



TENEBRAE

St. Michael's Cathedral Basilica

Wednesday, March 27, 2024

7:30 p.m.

Responsories set to music by the founder of St. Michael's Choir School,
Monsignor John Edward Ronan

PRESIDER

Reverend Francis Portelli

ASSISTANTS

Reverend Adam Pantaleo

Reverend Cole Powers

LECTORS

David Clifford

Val Duffey

Domenic Marciano

THE TENEBRAE CHOIR

St. Michael's Choir School Tenor Bass Choir

St. Michael's Choir School Alumni Choir

CONDUCTOR

Bryan Priddy

ORGANIST

Philip J. Fillion

THE SERVICE OF TENEBRAE

The service of worship tonight is taken from an early Christian service called Tenebrae. The name Tenebrae is the Latin word for “darkness” or “shadows”. Tonight we will experience only a small portion of Christ’s pain and suffering on the day of his crucifixion. One of the most conspicuous features of the service is the gradual extinguishing of candles until only a single candle, considered a symbol of our Lord, remains. As it gets darker and darker, we can reflect on the great emotional and physical pain that was very real for Jesus that evening. Toward the end of the service, the Christ candle is hidden, typifying the apparent victory of the forces of evil over good. Then, a loud noise is made, symbolizing the earthquake at the time of His death (Matthew 27) and His resurrection (Matthew 28:2). The hidden candle is then restored to its place, symbolizing the triumph of good over evil.

OPENING RITE

Presider: The Lord be with you.

People: And with your spirit.

Presider: Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your Holy Name, through Christ our Lord.

People: Amen.

Leader 1: Bless the Lord who forgives all our sins.

People: His mercy endures forever.

Leader 2: God sent his Son into the world.

People: That the world might be saved through Him.

Leader 1: Those who do evil hate the light.

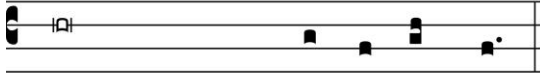
People: But all who do what is true come to the light.

Presider:



Jesus Christ is the light of the world.

All:



A light no darkness can ex-tin-guish.

Leader 2: Come, let us worship in spirit and in truth.

SERVICE OF LIGHT

Hymn: O RADIANT LIGHT



1 O ra - diant Light, O Sun di - vine of God the Fa - ther's
2 O Son of God, the source of life, praise is your due by
3 Lord Je - sus Christ, as day - light fades, as shine the lights of



death - less face, O im - age of the Light sub - lime
night and day. Our hap - py lips must raise the strain
e - ven - tide, we praise the Fa - ther with the Son,



that fills the heav'n - ly dwell - ing place:
of your es - teemed and splen - did name.
the Spir - it blest, and with them one. A - men.

Presider: Let us pray: Most gracious God, look with mercy upon your family gathered here for whom our Lord Jesus Christ was betrayed, given into sinful hands, and suffered death upon the cross. Strengthen our faith and forgive our betrayals as we enter the way of His passion; through Him who lives and reigns with you and the Holy Spirit, now and forever. Amen.

LAMENTATIONS

Gregorian chant

Lamentations 1: 1–5

Incipit Lamentatio Jeremiae
Prophetae.

Aleph.

Quomodo sedet sola civitas plena populo:
facta est quasi vidua domina Gentium:
princeps provinciarum facta est sub
tributo.

Beth.

Plorans ploravit in nocte, et lacrimae ejus
in maxillis ejus: non est qui consoletur eam
ex omnibus caris ejus: omnes amici ejus
spreverunt eam, et facti sunt ei inimici.

Ghimel.

Migravit Judas propter afflictionem, et
multitudinem servitutis: habitavit inter
Gentes, nec invenit requiem: omnes
persecutores ejus apprehenderunt eam
inter angustias.

Daleth.

Viae Sion lugent eo quod non sint qui
veniant ad solemnitatem: omnes portae
ejus destructae: sacerdotes ejus
gementes: virgines ejus squalidae, et ipsa
oppressa amaritudine.

He.

Facti sunt hostes ejus in capite, inimici ejus
locupletati sunt: quia Dominus locutus est
super eam propter multitudinem
iniquitatum ejus: parvuli ejus ducti sunt in
captivitatem, ante faciem tribulantis.
Jerusalem, Jerusalem, convertere ad
Dominum Deum tuum.

*This begins the lamentation of the
Prophet Jeremiah.*

Aleph.

*How deserted she sits, the city once
thronged with people! Once the greatest
of nations, she is now like a widow. Once
the princess of the states, she is now put
to forced labour.*

Beth.

*All night long she is weeping, tears
running down her cheeks. Not one of all
her lovers remains to comfort her. Her
friends have all betrayed her and become
her enemies.*

Ghimel.

*Judah has gone into exile after much pain
and toil. Living among the nations she
finds no respite; her persecutors all
overtake where there is no way out.*

Daleth.

*The roads to Zion are in mourning; no one
comes to her festivals now. Her gateways
are all deserted; her priests groan; her
young girls are grief-stricken; she suffers
bitterly.*

He.

*Her foes now have the upper hand, her
enemies prosper, for the Lord has made
her suffer for her many, many crimes; her
children have gone away into captivity,
driven in front of the oppressor.
Jerusalem, Jerusalem, turn to the Lord
thy God.*

READING: Matthew 26: 36–41

FIRST RESPONSORY – In monte Oliveti

In monte Oliveti oravit ad Patrem: Pater, si fieri potest, transeat a me calix iste: Spiritus quidem promptus est, caro autem infirma. Vigilate et orate ut non intretis in tentationem. Spiritus quidem promptus est, caro autem infirma.

He prayed to his Father on Mount Olivet: Father, if it be possible, let this chalice pass from me. The spirit indeed is willing, but the flesh is weak. Watch and pray that you do not enter into temptation. The spirit indeed is willing, but the flesh is weak.

READING: Matthew 26: 42–46

SECOND RESPONSORY – Tristis est anima mea

Tristis est anima mea usque ad mortem. Sustinete hic et vigilate mecum: nunc videbitis turbam quae circumdabit me. Vos fugam capietis et ego vadam immorali pro vobis. Ecce appropinquat hora et Filius hominis tradetur in manus peccatorum. Vos fugam capietis et ego vadam immolari pro vobis.

My soul is sad even unto death. Stay here and watch with me. Now you shall see a multitude that will surround me. You shall flee and I will go to be sacrificed for you. Behold the time draws near, and the Son of man shall be delivered into the hands of sinners. You shall flee and I will go to be sacrificed for you.

READING: John 19: 1–7

THIRD RESPONSORY – Ecce vidimus

Ecce vidimus eum non habentem speciem neque decorem: aspectus ejus in eo non est: hic peccata nostra portavit, et pro nobis dolet: ipse autem vulneratus est propter iniquitates nostras. Cujus livore sanati sumus. Vere languores nostros ipse tulit, et dolores nostros ipse portavit. Cujus livore sanati sumus.

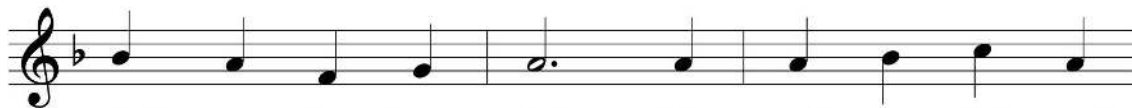
Behold there was in him no stately bearing to make us look at him, nor appearance that would attract us to him: this is he who has borne our sins and carried our sorrows and he was wounded for our iniquities. And by his bruises we are healed. He has truly borne our infirmities and carried our sorrows. And by his bruises we are healed.

PLEASE STAND

Hymn: O CROSS OF CHRIST



1. O Cross of Christ, im - mor - tal tree On
2. From bit - ter death and bar - ren wood The
3. O faith - ful Cross, you stand un - moved While



which our Sav - iour died, The world is shel - tered
tree of life is made; Its branch - es bear un -
ag - es run their course: Foun - da - tion of the



by your arms That bore the Cru - ci - fied.
fail - ing fruit And leaves that nev - er fade.
u - ni - verse, Cre - a - tion's bind - ing force.

4. Give glory to the name of Christ
And to his Cross give praise,
The sign of God's unfathomed love,
The hope of all our days.

READING: Matthew 27: 33–43

FOURTH RESPONSORY – Omnes amici mei

Omnes amici mei dereliquerunt me et praevaluerunt insidiantes mihi: tradidit me quem diligebam: et terribilibus oculis plaga crudeli percutientes aceto potabant me. Inter iniquos projecerunt me et non pepercerunt animae meae. Et terribilibus oculis plaga crudeli percutientes, aceto potabant me.

All my friends have forsaken me, and they who wait in ambush for me have prevailed. He whom I loved has betrayed me. And with fierce looks they have cruelly struck me and have given me vinegar to drink. They cast me out among the wicked, and spared not my life. And with fierce looks they have cruelly struck me and have given me vinegar to drink.

READING: Luke 23: 39–49

FIFTH RESPONSORY – Velum temple

Velum templi scissum est et omnis terra tremuit: latro de cruce clamabat, dicens: Memento mei, Domine, dum veneris in regnum tuum. Petrae scissae sunt et monumenta aperta sunt, et multa corpora sanctorum qui dormierant surrexerunt. Et omnis terra tremuit: latro de cruce clamabat, dicens: Memento mei, Domine, dum veneris in regnum tuum.

The veil of the Temple was torn, and the earth quaked; the thief cried out from the cross saying: "Lord, remember me when you shall come into your kingdom." The rocks were rent and the tomb opened and many bodies of the saints who had fallen asleep, arose. And the earth quaked; the thief cried out from the cross saying: "Lord, remember me when you shall come into your kingdom."

READING: Isaiah 5: 1–7

SIXTH RESPONSORY – Vinea mea electa

Vinea mea electa, ego te plantavi: Quomodo conversa es in amaritudinem, ut me crucifigeres, et Barabbam dimitteres? Sepivi te, et lapides elegi, ex te, et aedificavi turrim. Quomodo conversa es in amaritudinem, ut me crucifigeres, et Barabbam dimitteres?

O my chosen vineyard, it is I who have planted you. How have you become so bitter that you should crucify me and release Barabbas? I have hedged you in and cleared you of stones, and have built a tower. How have you become so bitter that you should crucify me and release Barabbas?

COLLECTION

PLEASE STAND

Hymn: O SACRED HEAD, SORE WOUNDED

1. O sa - cred head, sore wound - ed, De - filed, and
 2. Thy beau - ty, long de - sir - èd, Hath van - ished
 3. I pray thee, Je - sus, own me, Me, Shep - herd
 4. In thy most bit - ter Pas - sion, My heart to
 5. My days are few, O fail not, With thine im -

put to scorn; O king - ly head sur - round - ed
 from our sight. Thy pow'r is all ex - pir - èd,
 good, for thine; Who to thy fold has won me,
 share doth cry, With thee for my sal - va - tion
 mor - tal pow'r, To hold me, that I quail not

With mock - ing crown of thorn! What sor - row mars thy
 And quenched the Light of light. Ah me! for whom thou
 And fed with truth di - vine. Me guilt - y, me re -
 Up - on the Cross to die. Ah! keep my heart thus
 In death's most fear - ful hour. That I may fight be -

gran - deur? Can death thy bloom de - flow'r? O coun - te -
 di - est, Hide not so far thy grace; Show me, O
 fuse not, In - cline thy face to me, This com - fort
 mov - èd To stand thy Cross be - neath, To mourn thee,
 friend - ed, And see in my last strife To me thine

nance, whose splen - dour The hosts of heav'n a - dore.
 Love most high - est, The bright - ness of thy face.
 that I lose not, On earth to com - fort me.
 well - be - lov - ed, Yet thank thee for thy death.
 arms ex - tend - ed Up - on the Cross of life.

READING: Isaiah 53: 6–12

SEVENTH RESPONSORY – Sicut ovis

Sicut ovis ad occisionem ductus est, et dum male tractaretur, non aperuit os suum: traditus est ad mortem, ut vivificaret populum suum. Traditit in mortem animam suam, et inter sceleratos reputatus est. Ut vivificaret populum suum.

He was led like a sheep to slaughter, and though he was ill-treated, he opened not his mouth. He was delivered to death, that he might give life to his people. He delivered his life to death, and was counted among the wicked; that he might give life to his people.

READING: I Peter 2: 21–25

EIGHTH RESPONSORY – Plange quasi virgo

Plange, quasi virgo, plebs mea: ululate, pastores in cinere et cilicio: Quia venit dies Domini magna, et amare valde. Accingite vos, sacerdotes, et plangite, ministri altaris, aspergite vos cinere. Quia venit dies Domini magna, et amare valde.

Lament like a virgin, my people; howl, you shepherds in sackcloth and ashes. For the great day of the Lord is coming, a day exceeding bitter. Gird yourselves, you priests and lament, you ministers of the altar, sprinkle yourselves with ashes. For the great day of the Lord is coming, a day exceeding bitter.

READING: Romans 6: 3–11

NINTH RESPONSORY – Jerusalem, surge

Jerusalem, surge, et exue te vestibus jucunditatis: induere cinere, et cilicio, quia in te occisus est Salvator Israel. Deduc quasi torrentem lacrimas per diem et noctem, et non taceat pupilla oculi tui. Quia in te occisus est Salvator Israel.

Arise, Jerusalem and take off your garments of joy: put on sackcloth and ashes, for in your midst was slain the Saviour of Israel. Let tears flow like a torrent day and night; let there be no respite for you, no repose for your eyes, for in your midst was slain the Saviour of Israel.

INTERCESSIONS

PLEASE STAND

Priest:

In this time of the Lord's Passion,
when Christ offered prayers and supplications to his Father
with loud cries and tears, let us humbly beseech God,
that in answer to his Son's reverent submission
he may in mercy hear our prayers also.

Intentions:

That the Church, the Bride of Christ, may be more fully cleansed by his Blood in this
time of his Passion,

let us pray to the Lord. R. Lord, hear our prayer.

That through the Blood of Christ's Cross
all things in the world may be brought to peace for the sake of salvation,

let us pray to the Lord. R. Lord, hear our prayer.

That God may grant fortitude and patience
to all who through sickness or hardship have a share in Christ's Passion,

let us pray to the Lord. R. Lord, hear our prayer.

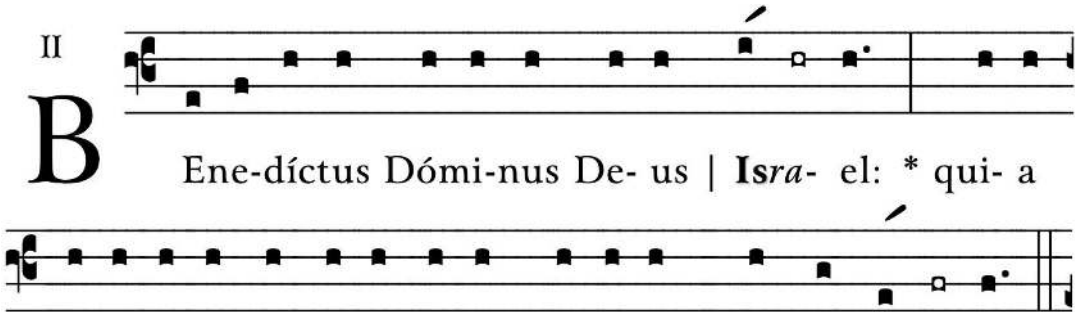
That we may all be led through the Lord's Passion and Cross
to the glory of his Resurrection,

let us pray to the Lord. R. Lord, hear our prayer.

BENEDICTUS

All make the sign of the Cross.

II



B Ene-díctus Dómi-nus De- us | Isra- el: * qui- a

vi-si-tá-vit, et fe-cit redempti- ónem ple- | bis su- æ. †

- 1. Blessed be the Lord, the God of Israel; he has come to his people and set them free.*
- 2. Et eréxit cornu salútis | no-bis, * in domo David púe- | ri su-i: 2. He has raised up for us a mighty savior, born of the house of his servant David.*
- 3. Sicut locútus est per os san- | cto-rum, * qui a sæculo sunt, prophetá- | rum e-jus: 3. Through his holy prophets he promised of old*
- 4. Salútem ex inimícis | no-stris, * et de manu ómnium qui | o-de-runt nos: 4. that he would save us from our enemies, from the hands of all who hate us.*
- 5. Ad faciéndam misericórdiam cum pátribus | no-stris: * et me-morári testaménti su- | i san-cti. 5. He promised to show mercy to our fathers, and to remember his holy covenant.*
- 6. Jusjurándum, quod jurávit ad Abraham patrem | no-strum, * datúrum | se no-bis: 6. This was the oath he swore to our father Abraham:*

7. Ut sine timóre, de manu inimicórum nostrórum libe-|ra-ti, * serviá-|mus il-li:

8. In sanctitáte et justítia coram |i-pso, * omnibus dié-|bus **no**-stris.

9. Et tu puer, prophéta Altíssimi vo-|ca-be-ris: * præíbis enim ante fáciem Dómini paráre vi-|as **e**-jus:

10. Ad dandam sciéntiam salútis plebe |**e**-jus, * in remisíonem peccatórum |**e-o**-rum:

11. Per víscera misericórdiæ Dei |**no**-stri: * in quibus visitávit nos, óriens | ex **al**-to:

12. Illumináre his qui in ténebris et in umbra mortis |**se**-dent: * ad dirigéndos pedes nostros in vi-|am **pa**-cis

(Bow)

13. Glória Patri, et |**Fí**-li-o, * et Spirítu-|i **San**-cto.

(Arise)

14. Sicut erat in princípío, et nunc et |**sem**-per, *et in sæcula sæculó-|rum. Amen.

***7.** to set us free from the hands of our enemies, free to worship him without fear,*

***8.** holy and righteous in his sight all the days of our life.*

***9.** You, my child, shall be called the prophet of the Most High; for you will go before the Lord to prepare his way,*

***10.** to give his people knowledge of salvation by the forgiveness of their sins.*

***11.** In the tender compassion of our God the dawn from on high shall break upon us,*

***12.** to shine on those who dwell in darkness and the shadow of death, and to guide our feet into the way of peace.*

(Bow)

***13.** Glory to the Father, and to the Son, and to the Holy Spirit:*

(Arise)

***14.** as it was in the beginning, is now, and will be for ever. Amen.*

Christus factus est

Plainsong

Christ became obedient for us unto death, even death on a Cross. (Philippans 2:8)

THE LORD'S PRAYER

COLLECT

Priest:

Be present, O Lord, to your people at prayer,
so that what they do not have the confidence or presumption to ask
they may obtain by the merits of your Son's Passion.
Who lives and reigns for ever and ever. **R. Amen.**

STREPITUS

RETURN OF THE CANDLE

ALL DEPART IN SILENCE

HISTORY OF MONSIGNOR RONAN'S TENEBRAE RESPONSORIES

These Responsories were written for the Schola of St. Augustine's Seminary where Monsignor Ronan was Professor of Chant from 1923. In 1935 during a three-year period of advanced musical study in Rome, he wrote to his Archbishop:

I hear that the Seminarians are maintaining their high standards in singing. You will enjoy them again at Tenebrae. I should be pleased to hear ...your impressions of my Tenebrae compositions.

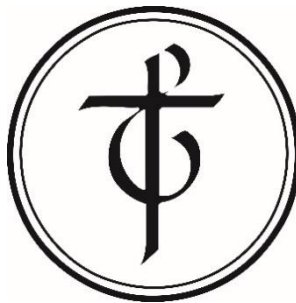
Each year the Seminarians, joined by men from Monsignor Ronan's Cathedral Choir, sang Tenebrae under his direction.

With the reform of Holy Week liturgy in November of 1955, the portions of the Office of Tenebrae which had been anticipated on preceding evenings, were now restored to the early morning hours, with the later major revision of texts in the Divine Office, Tenebrae as a liturgical rite, ceased to be.

Each year, on Wednesday evening of Holy Week, a large choir of St. Michael's Choir School students and graduates gathers to sing Monsignor Ronan's Responsories in a service of readings, prayers, candles, and sacred song which has been given the name Tenebrae. The service follows Jesus through his passion and death and foreshadows his triumphant resurrection with the glorious, final chord of "Saviour of Israel". The tradition was revived by director Harry Hodson (SMCS 1960) and has been an annual event since 1973. The Tenebrae service at St. Michael's Cathedral Basilica is a lasting tribute to the Choir School's founder, providing an occasion to sing one of his most important works.

**THE COMPOSER: MONSIGNOR JOHN EDWARD RONAN
(1894–1962)**

In 1923, Father John Edward Ronan, a young priest and professor of Sacred Music at St. Augustine's Seminary, was appointed Archdiocesan Director of Church Music for Toronto. In the early 1930s, he studied music abroad, most notably at the Pontifical Institute of Sacred Music in Rome. He returned to Toronto in 1936 to resume his position as Music Director at St. Michael's Cathedral. In 1937, Father Ronan founded the Cathedral Schola Cantorum – later renamed St. Michael's Choir School – in response to Pope Pius X's wish to see the re-establishment of "the ancient choir schools". To this day, the Choir School provides Sunday choirs for the Cathedral Basilica as well as organists, cantors and choirmasters to serve in Toronto and beyond.



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